

including innocent victims, women and children, and devastating whole villages. It becomes fanatical and men will sacrifice their most serious interests to it. If the male kinsmen die out or are unable to keep up the feud, others may be hired to fulfill the duty.<sup>1</sup>

547. Blood revenge in ethnography. The Eskimo have no civil organization outside of the family. All justice depends on the immediate coercion of wrongdoers by force. Hence death often results. Retaliation is the sacred duty of every kinsman.<sup>2</sup> That the deceased was in the wrong is quite immaterial. Blood revenge was almost universal amongst the American aborigines. In some tribes the stage had been reached where it was set aside by compensation.<sup>3</sup> Amongst the Brazilian tribes it was a question to be decided in each case whether retaliation should be executed against the wrongdoer only or against all his kin.<sup>4</sup> The Arawaks practiced blood revenge, like nature peoples, as late as 1830. Generally the cases were those of jealousy and adultery.<sup>5</sup> The Australians of Victoria kill the elder brother of a murderer or his father. If these are not living they kill him. He is not allowed to defend himself. In some tribes the nearest relative of the murdered must take the life of a tribesman of the murderer. All deaths are attributed to human agency, and it is ascertained by divination to what tribe the murderer belonged. Public opinion enforces the duty of blood revenge. Any one who should neglect it would be despised.<sup>6</sup> The Dyaks keep an account current of the number of lives which one tribe "owes" to another. The hill Dyaks, whose wars are constant and bloody, are very scrupulous about this account of heads due. They are more so than the sea Dyaks, who have perhaps been influenced by contact with outside peoples.<sup>7</sup> Amongst the Ewe-speaking peoples of West Africa<sup>8</sup> a family is collectively responsible for crimes and wrongs of which any one of its members is guilty, and each one is assessed for his share of the composition to be paid. Each member of a family also gets his share of any payment paid to it for wrongs to its members. Ellis says that formerly the village

was the collective unit for paying or receiving compensation. This is noteworthy because, in general, composition by payment is later than the custom of equal retaliation, while civil units come later than kin units as the collective units which are responsible. The Somali attribute the duty of blood

<sup>1</sup> JAI, XI, 67; XXVI, 174; XXVII, 25, 36.

<sup>2</sup> *Bur. Etk.*, VI, 582; XI, 186 ; XVIII, Part I, 292.

<sup>3</sup> Powers, *Calif. Indians*, 21.

\*Martins, *Ethnog. Brasil*, 127.

<sup>6</sup> *Ibid.*) 693 ; Schomburgk, *Brit. Guiana*, II, 460.

\*Smyth, *Aborig. of Viet.*, I, 129; II, 229.

<sup>7</sup> Veth, *Borneo's Wester Afdeeling*, II, 283.

\*Ellis, *Ewe-sneaking Peoples*, 208.